

Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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THE CHRISTIAN SECRETARY

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TERMS.

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Song of Angels.

"And suddenly, there was with the angel, a multitude of the heavenly host, praising God."

Hark! o'er Judea's plains,
Stranger music breaks upon the ear;
Now sink, now swell the strains,
Now low and soft, now rising full and clear;
Such harmonies in Heaven alone have birth—
What lofty themes hath waked them now on earth?
The midnight sky is gemm'd
With many a burning star—
They fade—O, why is their lustre dimm'd?
A glory beams from far!
And lo! what hosts of heavenly forms appear;
Bright sons of Paradise! what do ye here?

"Mortals, rejoice, rejoice!
Give thanks to God above;
Let every heart and voice
Extol redeeming love!
O Earth, thy bitter cry
Hath entered Mercy's ear;
The Lord hath heard thy sigh,
And lo! a SAVIOUR near."

"Mortals prepare a song,
In most exalted lays;
The strains be loud and long,
For glorious is the grace;
Glad news of peace we bring,
Peace, peace to man is given;
Glory to God, the King!
Resound through earth and Heaven."

"Spread, spread the news abroad,
Unfold the mighty plan;
Behold the Son of God
Becomes the Son of Man!
Hail! Mighty Prince of Peace!
Descending from above!
Hail! glorious, matchless Grace!
Hail! EVERLASTING LOVE!
The song hath died away,
And silent are the harps divine;
Yet still he holds his way,
The star that rose on Palestine;
And still forever shall it rise and burn,
Till o'er the earth one cloudless day return."
—*Laurel Wreath.*

From the Baptist Memorial.

Auto-Biography of Rev. Asahel Morse.

(CONCLUDED.)

During my residence in Fairfield county, I preached much in the neighboring towns, in Wilton and New Canaan, where I baptized a goodly number. My constant employment was pleasant and gratifying, but laborious and fatiguing. In A. D. 1810, the first Baptist church in Suffield requested me to visit them; their pastor, Rev. John Hastings, was enfeebled by age and disease, he united with his people and earnestly solicited me to settle with them.

It was a grief to me to leave the people with whom I was so intimately and agreeably connected; though my service was more than one man ought to perform. It appeared probable that if I left them, they would mutually divide and support two meetings, which they had lately done. Suffield is one of the fairest and best townships in New England, but the state of both churches was disagreeable.

After hearing their urgent solicitations for two years, and seeing a work of the Lord by his grace commenced in the first Baptist Society, I agreed to remove and live with them. Had I known the feelings of the church and society in Suffield four weeks before I left them, I should not have consented to leave them.

The first church in Suffield had been fleeced and peeled, and many of the limbs broken off, but the remainder soon became well united, and a goodly number were added. They purchased a lot of land and built a house upon it, assisted me in digging a well, building a barn and fencing the land. They gave me a deed of one half; and agreed to help me to firewood, and pay me two hundred dollars annually. The committee having a demand upon the estate of three hundred and twenty-four dollars which I agreed to pay, on which they gave me a deed of the whole. The society afterwards made me a donation of two hundred and ninety-four dollars.

The church and society manifested as much attachment to me as I could expect to realize in any place or from any people. Three or four of the society by much exertion and their own liberality, induced others to action for the support of worship. One brother in the church, Mr. David King, I shall ever remember with gratitude. He bore much of the burden of the church and society. He did more to promote the external interest of the church and society than any four members of either; for which he was ill-requited in his last days by a few of his brethren. The cultivation of my land, and visiting and preaching constantly, with some excursions abroad, employed my time and afforded much gratification.

In the spring of 1818, the republicans of Connecticut elected a Governor and a majority of members in the Assembly; an act was passed empowering the towns to appoint delegates to meet in Sept. following in Hartford to frame a constitution, which if received by the freemen of the State, should be the supreme law of the land. There was a day appointed by law for the choice of the members of the convention, and the select men of Suffield invited me to attend and open the meeting by prayer. I had not attended a freemen's or town meeting for sixteen years; but as I had labored much for a constitution, I could not refuse. Unexpectedly to me I was chosen a member of the convention. What may be the condition of our country hereafter is known only to Him who governs futurity. Such is the lust

of man for power and the honors and emoluments of office, that we have reason to fear, notwithstanding the light of the age, the patriotism of our country, and the unequalled privileges we enjoy, that our independence may be subverted, our liberty destroyed, and we be subjected like Europe, Asia and Africa, to the dominion of tyrants, knaves and fools, who are called crowned heads. My encouragement to hope that our independence will be maintained and our privileges continued, is not in an arm of flesh, but in that Arm which sustains the Universe. The Divine administration toward these United States warrants the belief, that it was the purpose of God that we should be free, and that civil and sacred liberty should flourish here as an ensign to oppressed nations. Our united Columbia stands in the earth like the sun in the heavens, the centre of light, and the wonder of an admiring world, who feel the influence of its sacred rays.

From the days of our fathers, wickedness has been prevalent and iniquity has made rapid strides, and spread its baneful influence through our country. The introduction of intoxicating liquors, the art of knavery, the lewd and wicked practices of the white men among the aborigines, and the conduct of the original states, (Rhode Island excepted) in occupying Indian lands without money and without price, were sins against Heaven and in the sight of God. God hath corrected us, but it was in measure. No nation of which we have any history, for near three thousand years, has been prospered like ours. Many judgments which we formerly felt, are now withheld; but we are a sinful people, divided among ourselves, indulging a spirit of pride, avarice and slander; and have reason to fear that God's anger is not turned away, but his hand is stretched out still.

In the convention which met in Hartford in A. D. 1818, for the purpose of framing a constitution for the State, it was soon ascertained that there was a majority of more than thirty in favor of having a constitution. The minority which included the aristocrats, the old federalists, the church and state party, and the blue lights, did what they could by pleading, scolding, canting, and whining, to obstruct all proceedings, for the purpose for which we were assembled. When they found they could not hinder the prosecution of the business, they tried to amend some articles and to expunge others wholly or in part, that the instrument might appear so ridiculous that instead of being approved, it would be regretted by the freemen of the State.

The article which met with the most opposition was that upon religion, which secured equal rights and privileges to all denominations; and left those who did not choose to unite with any sect, at full liberty to live out of doors if they pleased. This, like an electric shock, reached the heart and pulse of those who wished to control the consciences of others, or at least to bind the hands and pick the pockets of all who dissented from them.

A few choice spirits upon the floor who led the federal phalanx were roused to action. They plead against the article with much anguish of spirit, and scolded with much bitterness of feeling. They gave evidence to some, that they feared they should immediately be on the threshold of despair, and without doubt fail of salvation, unless all the careless, inattentive part of the community were compelled to come in at some sectarian door, or pay ministerial taxes to the dominant party.

The article, however, with a trifling amendment, passed, and the opposers vented their regret in "lamentation, mourning and woe." The labors of the convention closed and the members took their leave of the president, who was the governor of the State, His excellency, Oliver Wolcott, Esq. Being one of the last who went out, his excellency asked me to sit down with him a few moments, as he wished to know what my thoughts and feelings were on reviewing the scene of labor in which we had been employed twenty-one days. I replied that it reminded me of something I had read. "The prophet Daniel had told us, that when he found by books that the time was nigh when his people should be delivered from captivity; he set himself to pray three full weeks; at the end of which an angel was sent to him, who informed him that his prayer was heard at the beginning, and that he was sent to the court of the king of Persia, but the Prince of the kingdom of Persia withstood him twenty-one days—when lo, Michael, one of the chief princes, came to help him." That it was evident that God turned the heart of the king and his court. That we had set upon our business twenty-one days, and that no day had passed but something had been brought forward which had a bearing against religious liberty, but God in his providence defeated our opponents and crowned our labors with success. His excellency acknowledged that no day had passed, but some opposition, directly or indirectly, had been manifested to the rights of conscience.

In April, A. D. 1820, I visited Philadelphia the second time, and met with the Baptist General Convention as a delegate from the Connecticut B. M. Board. We were in session about fifteen days. I enjoyed many religious meetings which were very agreeable. I formed acquaintance with a number of eminent ministers, twelve of whom are gone to the eternal world.

The tide of affairs in Suffield, among the people to whom I administered, rolled as smoothly as might be expected. I was warmly solicited to remove to several places, where about double the amount of salary was offered that I received in Suffield.

Among the places to which I was invited, were Cheshire and Pittsfield in Mass., and Springfield in New York, where I visited and preached considerably. To many other places I had pressing invitations by letters, but did not visit many of them. The people in Suffield not only manifested unwillingness to part with me, but unanimously objected to my leaving them. At particular times for several years it appeared probable

to me that I might leave Suffield; but in 1838, I viewed myself declining in years, and thought it probable that I should not be able to preach more than ten or twelve years longer, if my life should be continued, and resolved to make myself contented and spend the remnant of my days with that society, where I had labored about twenty years. I had not the least suspicion but it was the wish of every member of the church and society; indeed all who said anything in my hearing about it, assured me that it was so.

The society in which I labored had for many years been tranquil; and calmly, though at times by the extra exertions of individuals, prosecuted their society business, maintained their standing, and enjoyed their privileges. The day of peace was succeeded by a storm accompanied by a tornado. One man, a member of the church, had for several Sundays left the meeting and took a stand in opposition to the interests of the society; he would give no reasons for his conduct, though he was strongly urged in public and private. The knowledge of a very low and dirty piece of knavery had transpired, which excited the rancor and malice of those who were implicated; and touched the tender sensibility in two or three others who gave evidence by their communication that they looked upon the crime to be no evil at all; but letting it be known was an unpardonable sin.

A scene of confusion ensued; the people were divided in feeling, but that they were in judgment, is doubtful. It is hard for me to think that people favored with the privileges they enjoyed, could believe it was right to cover iniquity. I thought I possessed influence enough to persuade brethren to respect the discipline of the gospel, to preserve order and not expose themselves to ridicule, and the cause to reproach; but in this I was deceived, I might as well have attempted to bridle Job's levitation.

In the fall after these marvellous transactions, a member moved in a meeting of the church that I should be dismissed from my pastoral relations to the church. Two-thirds of the brethren were much opposed to it. As myself and seven-eighths of the church were ignorant of any such move being in contemplation, I requested brethren not to oppose it, for it would be a privilege to me to be free. By my exertions, five voted for the measure, and seven were silent. In the winter following I visited and preached in Attleborough, Providence, Troy, and New Bedford. In the spring after I obtained a dismission from the church in Suffield, and united with the Baptist church in Hartford. Feeling a reluctance to the embarrassment of a pastoral relation with any church, I devoted a considerable part of my time to travelling. In 1830, I left home in August, was about three hours on my way to Hartford, went on board the steamboat at half past two o'clock, P. M., and was in New York next morning before sunrise; left New York the sun half an hour high, in the steamboat North America, and was in Albany before the sun set. Having travelled three hundred and thirty miles in thirty hours.

From Schenectady I passed up the canal in a packet boat to Utica, where I took the stage and travelled over eight or nine counties, but went no farther west than Auburn; returning to the east to Madison, I went from there to Deruyter, to Pitcher, and Norwich on Chenango river; from thence to Madison and through Cherry Valley to Albany; and then being moved by steam to Hartford, and by a stage to Suffield, I reached home, found my family well, though three men, heads of families, and several others near us, had died in my absence. Sickness and death are under the direction of an eternal providence. Man knoweth not his time—but the length of his days and the moment of his dissolution are with HIM, whose counsel shall stand, and who will do all his pleasure.

My tour to the west was agreeable and disagreeable. Agreeable, as it afforded opportunity to attend many religious meetings, including three Associations, where many ministers and brethren were collected; as it served to revive old acquaintance and to form new; and gave me opportunity to see the improvements, wealth and population of that country, which, since I was upon the stage of action, was a howling wilderness, where harmless moose and deer, the delicious turkey, the fierce panther, the surly bear, and the sanguinary wolf, with thousands of wild beasts roamed; and with the red man, claimed the territory as their own. Those flourishing towns, splendid villages, and elegant edifices, for private and public use, the granaries and barns surrounded by numerous and huge stacks of the finest wheat, meadows and pastures stocked with flocks and herds and steeds, of the best breeds in Europe, appears to one like enchantment, and reminds him of the fabulous accounts of the golden age.

Some circumstances rendered my western visit disagreeable. It was the time of the gubernatorial election, and the mania, like Salem witchcraft memory, seemed to have taken as powerful possession of some, as the legion of wicked spirits did of the swine of Gadara. They run down the steep of folly into a sea of nonsense. In some circles the most that might be heard was, who will be Governor, and how shall we support the "Anti-masonic" ticket?

To hear religious conversation interrupted by professors, and by men who called themselves ministers of the gospel, by crowding in questions in an abrupt manner respecting masonry and anti-masonry, and making it their whole theme, to the exclusion of the Bible and its instruction, was very painful to me. It led me to think of a man with whom I was well acquainted in Connecticut, and of whom I was credibly informed, that he stated in public, that he wanted no better religion than anti-masonry.

In the summer of 1832, I visited Attleborough, Mass., by the urgent request of the Baptist Society there, and preached to them seven or eight Sundays. Many of the people were pressing, their meeting house and parsonage house were

inviting; but there were other circumstances which appeared to me more forbidding. My wish was to remove to Ohio, or into one of the western states. Not being able to sell my real estate in Suffield, I felt unprepared to go West; and as I had preached some that season, and much formerly to the second Baptist Society in Colebrook, I was persuaded to remove and serve them a year.

I removed from Suffield on the 6th of October, A. D. 1831. The society in Colebrook with which I labored, had been low and broken for some time, singing was neglected, and but very little had been done for the support of worship. Elder Doty, who had been their minister for eight or nine years, had preached abroad a part of the time for several years. The compensation he received at home was so little, that he thought it was his duty to serve other people, which he has done more than two years, much to his own advantage, and I trust for the good of others. The people here were excited to action, and have done more than was expected.

There are but very few elderly people in the society; the most of the congregation are in youthful bloom. The church is very small, and except the Lord of sabbath leaves them a seed, their visibility will be extinct.

After the year expired for which I engaged, the people were anxious that I should engage for another year. As I saw no prospect of disposing of my property in Suffield to advantage, I informed the people that I would serve them, the Lord willing, while I should be with them, but made no engagement of time. The congregation has always been rather small, and as much mechanical business is done in the vicinity, there are many transient persons, with some residents, who on Sundays are going to and fro, but rarely go to a steady place of worship. Whether the good cause will prevail here, or whether worship will be publicly neglected, and the semblance of religious society fail, is with Him who gives in mercy and withholdeth in righteousness, and by whom the hairs of our heads are numbered. This is a rough part of our country, interspersed with heavy streams of water, and affording some of the best natural privileges in the world for mechanical business which requires the aid of water.

I have resided in this society a year and nine months, and people are anxious that I should continue. I acknowledge that I am not pleased with a rough, hilly country, and some other circumstances are not very enticing. How I be, and what my motives and measures are, is an important consideration; but where I be, is comparatively of little importance. I have been attended with a rheumatic affection across my right side to my back for two months, so that I could perform but little excepting my ministerial duties, nor them without pain.

It is now a question whether I shall ever accomplish one thing which I have long desired, a removal to the West. I know, however, "My times are in the hands of Him" whose government is administered in eternal wisdom, infinite power and boundless goodness.

[The following postscript from his son properly terminates these sketches.]

In the autumn of 1832, he became the pastor of the second Baptist church in Colebrook. Here he remained four years, preaching most of the time. It was during his residence in Colebrook that he became conscious that his physical energies were soon to become the victim of a chronic infirmity. A paralytic affection seized him while addressing his congregation, and so shattered his mind, that, although he partially regained his health, yet, in relation to the subject he was then discussing, he never became able to fully explain it, although it was a feature in which he had been previously fully at home. He removed to Suffield in the year 1836, his infirmity growing upon him so rapidly as to render him totally incapable of performing the active duties of ministerial life. Here he remained until his death, which happened on the 10th of June, 1838. About seven weeks previous to his death, he was stricken with an apoplectic fit—from this he recovered so as to be able to converse with his family and friends. During this brief period, with the fullest conviction of the shortness of his own life, he manifested the utmost confidence in the doctrines he had so long preached, and frequently saying he relied upon his Saviour for salvation. He manifested up to Wednesday evening previous to his death, an entire resignation to the will of God. From this time until the Sunday following, he became apparently unconscious of what was passing around him, and thus he remained until he expired. His age was sixty-six years and seven months. C. G. Morse.

ADDRESS

OF THE NATIONAL LORD'S DAY CONVENTION TO THE PEOPLE OF THE UNITED STATES.

The Convention of Delegates assembled from various parts of the Union, to consult on the means of promoting a more general observance of the Christian Sabbath, would respectfully solicit the attention of their fellow-citizens to the subject of their deliberations. Were an apology necessary for an appeal so wide as this address contemplates, it is in the fact that the object concerns all—whether they dwell in the crowded city or the scattered hamlet; in the palaces of the rich or the cottages of the poor. They believe that the results of the decision which the nation shall maturely form as to the claims of this institution will reach far onward in its history, and that we are dealing with the elements of the future weal or woe of the hundreds of millions who are to inhabit this land, when we and ours will be remembered only by the healthful or baneful influences we have exerted upon this forming period of our career.

That our means of safety are as peculiar as our perils, is an admitted truism. We have parted with many of the prescriptive safeguards of other countries. The popular ignorance, upon which the monarchies of the old world have so greatly

relied for safety, we deprecate as our danger. The elevation of the masses in intelligence, which they fear, is our hope. They are building citadels of defence from their own people. We are seeking to awaken in ours a higher and higher estimate of their power and their rights. Their restraints from violence are the bayonet and external force. Ours, are the love of order, the cause of justice, the power of conscience, and the fear of God. Such are our restraints; if they fail us, all is lost. Our mistake is fatal, and there is no remedy.

It is with reference to considerations like these that we desire to fix the attention of our fellow-citizens upon the Sabbath, as a moral safeguard tendered to us by our beneficent Creator for just such exigencies as ours; and as nations are what individuals are, tendered as a nation to each of us as individuals, with all its blessed influences upon the life that is, and the never-ending life to come. Were it of a human device, we might well fear lest evil should be mingled with its good, and could justly question its claims upon our limited confidence. But it is a law of God—coeval with creation. It is one of the select few, the Ten Commandments, that brief but comprehensive expression of His will. Among these it stands, and we may not say that it is secondary in importance or obligation to any. For aught we know, it may be the very keystone of the arch.

This should be enough. There is no higher sanction our reason can ask or conceive. But were there no such revelations, and were we compelled to trace back from effects to causes, so manifold are the Sabbath blessings, so complete its adaptation to our physical, social and moral necessities, we could not fail to refer its origin to Him who made man, and who knew his wants as his Creator alone could know them. That it was made for man as man, is proved by all its bearings upon all his wants.

As a period of rest after six days' continuous toil, it is indispensable to the laborer. Without this gracious interval, his health and vigor prematurely decay, as certainly, although not as speedily, as if debarr'd from the refreshment of sleep; and health and vigor are the poor man's capital. The statistics now so greatly accumulated that we cease to gather them, showing the fearful waste of life in those employments which know no such suspension, are full of warning and instruction. Sad, indeed, is the lot of the laborer without this jubilee of the week, to recruit his exhausted energies; when he may wipe the sweat from his brow, and lift up his body and lift up his spirit, alike bowed down by daily toil.

Nor is this interval of repose, as a law of our physical nature, less necessary to intellectual occupations. The mind must be steadily unladen of its cares, as the body of its burdens, or a similar penalty must be endured. The ordinary effects of systematic violations of the Lord's day, by men of business or professional men, are less cleanliness of perception and power of discrimination, and soundness of judgment, and generally by a diminution of intellectual vigor; often followed by a sudden breaking down of the overtasked mental faculties; in other instances, the results are lunacy or self-murder. In short, moral and religious considerations apart, nothing is gained by a violation of the Divine command—a truth often learned too late. If a man would make the most of himself in all respects, he will do well to remember the Sabbath day, to keep it holy.

But the demands of our moral and social nature for the blessings of a sanctified Sabbath are still more imperative, and take hold of higher results. We cannot dispense with this pause from the ceaseless pursuit of pleasure, gain or distinction—we need it to moderate our passions, to chasten our desires, to purify our motives, to elevate our aims, and to seek the salvation of our souls. It is here the Sabbath chiefly discloses the divinity of its origin and the benevolence of its purpose. It speaks in God's name to the tide of worldliness—"thus far shalt thou come, but no farther;" and communes with him of eternal retributions—points his burdened conscience to the only Saviour, and to that Heaven whose endless felicities none shall know, but the pure in heart and the pure in life. In its legitimate observance it is a season of hushed passions and of tranquil enjoyment, disposing the heart to kindness and good will—a season for the affectionate instruction of the young in their duties to God and their fellow-beings—for the privileges of private and social worship—attendance upon the instructions of an intelligent Christian ministry, and of devout reading the inspired words of truth and love in the holy volume. The subjects of thought and conversation are pure and elevating in their nature, and it would be strange indeed if the Sabbath sun, as it sets upon a family or community, who thus had honored its hours of light, did not leave them happier, wiser and better than when he rose. Can any doubt the effects of a day thus spent on the mental and moral character, or the power of that restraint which it throws over the conduct? Nearly three entire years, or one-seventh of the life of every young man who leaves his home on reaching the age of manhood, has been spent under such influences. These are not the families, nor these the individuals, who are nuisances to society. It is not he who fears God and keeps the Sabbath that robs his neighbor or murders him—everybody knows that; nor is his place among the deluded of his species in any respect, or any where—least of all here. You cannot keep a man ignorant or brutish in this country if you give him his Sabbath, and he observes it according to his Maker's will. He will be raised by its concentrated influences, and will understand and value his civil and political rights, and will respect the rights of others. The wily demagogue must seek some where else his tool or his victim.

With a population thus matured, we all feel that our laws would be obeyed and our liberties as a nation safe; but there can be no such without the Sabbath and its appropriate sanctification, and there is no such where it is unknown and unob-

ould form an instructive chapter for at the North and the South, the slaves, who, tired of the blessings annually contrive to escape from a late number of the St. Louis over the sudden disappearance of res from that city, whom a city officer with all diligence on their way to the officer was successful enough to make line about twelve hours after had inhaled the air which it is said breathe. He had his labor for his brief experience that should make and better man. The old saw will tered to 'riches take to themselves away.'—N. Y. Evangelist.

papers announce that France is to abolish negro-slavery in its colonies. of the Island of Bourbon, in operation Council on the 20th of May similar statement. Into that is. rers from China and the East is. ported.

Samuel B. Low,
ICIAN and SURGEON,
UFFIELD, CT.,

ALLS IN HIS PROFESSION, FURNISHED AT
HE CAN BE FOUND AT HIS OFFICE AT ALL
EX NOT PROFESSIONALLY KNOWN.
OV. 15, 1844.

Visit to Hartford.

MRS. MOTT,

Female Physician, of Boston, Mass.,
from her patients, and the invalids in the
visit to the city of Hartford in December
this season. She would therefore advise
to consult her in person, to avail them-
selves of her opportunity.

in town on Saturday afternoon, 14th of
will remain until the following Thursday
th, (the 15th, 16th, 17th and 18th) to be
discussed incident to the human frame, as
as arising from immorality, at Messrs.
tle's Franklin House, 254 Main street,
ter's American Hotel.)

has been educated, from her youth, for
ession of a Physician, and is the first and
uated FEMALE PHYSICIAN in the United

ly receiving by the steam-ships from Eu-
s, of BS, GUMS, BALSAMS and ESSEN.

TIAL OILS.

d in this country, together with those to
by a thorough knowledge of compound,
enabled to cure most of the diseases that
is liable to, and many that have baffled
ost eminent and talented Physicians, par-
wing, many of whom are daily put under
treated with so much success, viz:
esses of all kinds, Decline, Contractions,
s, Salt Rheum, King's Evil, Canker, Ring,
Dyspepsia, Debility, Nervous Symptoms,
Hemorrhoids, Liver Complaint, Jaundice,
Kidneys and Bladder of all kinds, Fits and
many other diseases incident to the
o numerous to mention.

would particularly inform those persons
instance, in the country, that are unable to
sidence in the city of Boston, or at her
street, on the days that she is in town,
cribe and forward, in any way most con-
venient, the necessary medicine to be used in
by their giving a full statement of the case,
which can be communicated by letter (post
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this State House, Syracuse.—This last
of the kind in the State, having been
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stronage of the public.

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y through the Post Office, directly to the
eir proposals shall receive immediate at-

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Fire only. Capital, \$200,000, secured
best possible manner—offer to take risks
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ntry, and therefore so detached that its
sues to great losses by sweeping fires.
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stant attendance is given for the accom-
modation.

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dman, Elisha Peck,
bourn, Daniel Burgess,
organ, Ward Woodbridge,
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age, Horatio Alden,
nit, Ebenezer Seely.

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North side State House Square, in Ex-
This Company was incorporated by the
nnet with a capital of One Hundred
and Dollars, for the purpose of effecting
Insurance, and has the power of increas-
ing a million of dollars.

will issue policies on Fire and Marine
favorable as other offices.
y be made by letter from any part of the
here no agency is established. The Of-
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DANIEL W. CLARK, President.
NERS, Secretary.

ROBINSON—Attorney and Coun-
Solicitor in Chancery, Notary Public,
the States of New York and Maine—
North American and Hudson Insurance
New York. Office, corner of Chapel and
Haven.

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Marriages.

Deaths.

Upper Middletown, on the 9th, aged 67.

PROSPECTUS
OF THE
HERR'S JOURNAL AND FAMILY VISITANT,
VOLUME X.
EDITED BY MRS. ELIZA CARRUTH.

nal is designed to aid family discipline, and the improvement and happiness of the family as a consequence, to assist in preparing the young for discharge of their future duties. The object of the Journal," as stated by the Editor, "is to be what it has heretofore been—UTL

TERMS

ing almost daily, through their House
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Selling Off: The subscribers contemplating diff-

Poetry.

For the Christian Secretary.

To a Bereaved Minister on the Death of a Son.

BY A. DAYDEN FIELDS.

Though choicest objects of affection perish,
As death removes the friends we fondly love;
Their memory still is left for us to cherish,
While here we stay and hope to meet above.

'Tis sweet to think of dearest ones departed,
As kind remembrance bids their presence come
To cheer the care-worn pilgrim, lonely-hearted,
And point him upward to a glorious home.

Are not thy busy thoughts oft-times extending,
In lonely hours of solitude and gloom,
Where now the dust of him so loved is blending
With the deep darkness of the silent tomb?

In life's fair morning when his years were brightest,
And hope unclouded the future to his eye;
When all was joyous, and his heart was lightest,
Consumption whispered,—"tis the time to die."

And though thy heart was filled with grief and sadness,
To see the loved one fade from earth away;
Yet was thy spirit filled with joy and gladness,
When thou didst see him choose the narrow way—

When, in obedience to thy Master's message,
Thou led'st him to the sweet baptismal tide,
And with the faithful in their heaven-ward passage,
Beheld him marching at his Saviour's side.

And thou shalt see him at the great assizes,
When nations gather at the Judgment bar,
Take his reward from Heaven's immortal prizes,
And shine in glory as a radiant star.

There now, rejoicing with his sainted mother,
He walks with seraphim the golden street;
And there, their fondly cherished son and brother,
Kindred bereft, shall soon with rapture greet.

"Precious, O precious," when life's scene is closing,
To find the Saviour's blissful presence near;
And, on his dying love in peaceful hope reposing,
To leave the sorrows of this darkened sphere.

"Precious, O precious," borne on seraph's pinions,
When here is hushed the last expiring breath,
To rise with joy to Heaven's sublime dominions,
Triumphant o'er the conquering power of death!

*The last words of the dying youth, when asked how
the Saviour appeared to him.

Morning Prayer.

Now rises from around the fire
A pleasant strain;
Ye giddy sons of mirth retire!
And ye profane!
A hymn to the Eternal Sire
Goes up again.

The patriarchal book divine,
Upon the knee,
Opens where the gems of Judah shine,
(Sweet minstrel!)
How aches each heart with each fair line,
Oh God! to Thee!

Around the altar low they bend,
Devout in prayer;
As snows upon the roof descend,
So angels there
Guard o'er that household, to defend
With gentle care.—Rev. R. Hoyt.

Miscellaneous.

From the New York Baptist Register.
Baptist Taverns.

No small advantage seems to have been taken of the friendly turn and generosity of Baptist ministers in general, in confirming the maxim that the pastor's house is a "Baptist tavern." Now I have no objection to the idea, if kept within reasonable limits. The minister's house should ever be the minister's home, when preferred. But that they should be compelled to keep a public house without their consent, free of charge, for a large proportion of the travelling community, is quite as unreasonable and ridiculous as it is unjust and oppressive. The fact that individuals have been favored with a previous acquaintance and friendly intercourse, merely, (with no special considerations of personal regard,) is no just reason for turning in, late at night, perhaps upon the hands of a worn-out family, a carriage load of half-famished travellers, thereby to save a tavern bill. And not infrequently is the pastor's house a scene of confusion from Saturday evening till Monday noon, by the selfishness or indiscretion of brethren or friends. These things are doubtless most common in large central villages, where ministers are often most unable and unprepared to stand perpetual drafts upon their little salary.

How unbefitting it would seem, if the pastor of a church should raise a sign, and actually engage in tavern-keeping. How would his brethren and community estimate his motives and ministerial character? Doubtless those who are his best customers now, would then be unparing in their censures, but quite careful of their patronage. Well, almost every Baptist minister is a taverner in all respects but three. They take no license, sell no liquor, and make no charges.—But with all other essential things they are expected to be supplied. Barn room, hay, oats, and hostler. A commodious house, with beds, furniture, carpets, and a genteel landlady; patient, attentive, kind and agreeable. Or else, when the guests depart they interchange many shrewd and sarcastic remarks and expressions of regret that so good a minister should be unequally yoked with such an unsocial and ill-natured wife. And besides all this, his cellar must abound in vegetables plump and rare, together with hams, eggs and choice butter. All of which are of no avail, in the absence of a first-rate cook. Where then is the essential difference between a "Baptist tavern" and a licensed inn, in point of expense, labor and confinement? The minister gets no pay, so he cannot afford a hired man, and must be host and oster too. And his patient, toil-worn wife must supply the parlour and kitchen at the same time, to make her numerous guests enjoy cheerful conversation, as well as the repast.

Now these things ought not to be. In the first place, Jesus Christ never intended that his church, by their subscriptions and contributions, should support an inn for the benefit of those who are on their own business, and are able to take

care of themselves. There are objects enough that are needy.

Again. He did not intend that the pastor and his wife should be compelled to leave the word of God to serve barns and tables; except to a reasonable extent.

As customs now exist, in many country towns very much of that precious time which the pastor anxiously desires to devote to prayer and study and ministerial calls, is required in receiving company, arranging his little barn to accommodate the greatest number of horses, (turning his own out of door,) in securing hay and provender, and in recruiting his flour, butter, sugar, &c. &c. which by the way it is difficult to buy with exhausted credit on an empty purse.

Unless custom change, it will need more than seven deacons to oversee these matters, if the minister is relieved so as to "give himself wholly to the work" of his ministry.

It is also utterly impossible for the pastor's wife to be extensively useful, whatever may be her qualifications to do good, if she can scarcely extend her sphere of action beyond the perpetual duties of a kitchen-maid. Not that such duties are beneath her station. No, they honor and dignify the truest lady; as manual labor does the economical and industrious pastor. Still to circulate in community and do good, to attend the appointments of the church, to keep up the interests of the Sabbath-Schools and benevolent societies, and to lead dying sinners to the Lamb of God, she must have leisure to store her mind and cultivate her heart, as also time to execute her pious plans with those who look to her for council and example.

Again, the remark is perhaps as true as frequent, that the children of ministers are liable of all others, to be the most bold, forward and obtrusive.—But there are reasons for all this. The parents are alone with their children scarcely enough to keep them within the limits of parental jurisdiction. They have so many to caress and flatter as to well nigh contravene a parent's influence and authority. Would that we might have the quietness of a retired home, in which to train our little ones!

With existing difficulties, many pastors and pastor's wives are almost totally deprived of opportunities with the family alone, to instruct their children, and impress their tender minds with those holy sentiments, that shall lead them to Christ, and prepare them to be useful.

Oh how often do our hearts ache when we look on our loved ones, and think of these things!

Another difficulty is when the minister and wife are worn out with serving unexpected guests, they are unprepared to improve and enjoy opportunities with personal friends and the members of their charge. We all have brethren and acquaintances to whom we are under personal obligations. Such we love to see; and also any fellow-beings who need our hospitality. But if all who ever knew us, and with whom we have been on friendly terms, are entitled to so much as every year consumes, in this way, I think it would not be sinful to desire more money or less friends. For from thirty to fifty meals per week with horse keeping in proportion, incurs labor and expense enough to tempt our wealthiest deacons to complain. Objects of real charity have a better claim on our surplus funds, (if any,) than those who generally consume them. And the members of our churches have the strongest claim upon our time. And I do not know that others should claim a better right to choose their confidential friends, than ministers themselves. Those whose company is most desired seldom ever make themselves obtrusive.

A good minister of Jesus Christ is likely to have an extended acquaintance and numerous friends. And a moment's reflection would convince all that it would be impossible for him to spare the time, or bear the expense, with limited means, to entertain the whole who travel on business of their own. But there are but few pastors who would not be cheered and benefited by the company and prayers of those who choose to call from pure friendship and personal respect.

From the Biblical Recorder.

The Christian Secretary.

The title to slaves held in bondage in this country not invalid.

It is said that the first American slaves were those who had been stolen in Africa, carried to this country, and sold either by the kidnappers themselves, or by those to whom the kidnappers had transferred them. And, because the first ownership was thus manifestly founded in violence and wrong, it is maintained that all subsequent ownerships of the same property, and of their natural descendants, must be equally invalid and unjust. And for this reason, it is contended that the present owner of slaves in this country, who only claims what he honestly bought and paid for, or as honestly inherited from his parents or predecessors, is, in point of morality, as utterly destitute of right, and in truth as really a man-stealer in the sight of God, as the kidnapper himself.

That the above is a correct statement of the argument may be learned from the following, which very opportunely came to hand a few days ago. It purports to be an "extract of a sermon on slavery and the annexation of Texas, by the Rev. Dr. Dewey, of N. York," and is copied from an exchange paper now before us.

"Are we not all agreed in this, that oppression is wrong? Do we not unite in condemning every exercise of human power, that crushes down a human being beneath the foot of any despot, imperial, kingly and feudal? To come near to the point; if you saw a human being weaker and more ignorant than yourself, would it not be wrong to take advantage of his misfortune; to throw a chain around him, to bind him fast—or to pay another for doing that—and then to carry him off to labor on your field for life? And although you have not done that wrong, yet if your ancestors did it, and the wrong has descended to your hands, can it be right to assume it as your own; to make it, as it were, your own act, and to perpetuate that wrong for ever?"

As there is some apparent plausibility in this argument, and as it is made a frequent topic of declamation and denunciation by abolitionists, it has occurred to us that a brief examination of it, might not be out of place in the present connection.

Let it be observed then, that if there be any

thing in the above argument more than words, it must proceed on the principle, that, in order to give a just and valid right to property, it is indispensable that all preceding ownerships, not only of the property in question, but of its natural parents or predecessors, if it have any, up to the very first stage of the progression, be free from fraud, from violence, and indeed from every thing that can affect the integrity of ownership. In other words, a fraudulent transaction in the attainment or transfer of property, must necessarily affect or destroy the right of possession, in all succeeding ownerships of the same property, and of its successors, to the very end of time. Of course, no man can know that he has a just claim to any property in his possession, unless he is acquainted with the entire history of the same, and of all its natural precursors—and thereby knows, that, from the very first stage of the series, through all succeeding transfers and ownerships, there has been nothing but the strictest fairness and integrity. On the same principle, no one can be safe or justifiable, in the purchase or even in the sale of property, unless he can be certain that all previous holders of the same, through every stage and form of its existence, have held it by a just and unquestionable title. And on the same principle, should a person, after having honestly purchased and paid for property, ascertain that some previous owner of the same, or of its predecessor, a dozen or a hundred generations back, had acquired possession by dishonest means, he is morally bound to renounce his claim, and make restitution for the injury done! If the argument in question does not proceed on the principle thus described, a child may see that it proceeds on nothing but words—mere sound without truth, without reason and without sense.

Let this principle be now tested. Here is a raving abolitionist mounted on a fine horse. I wish to know how he came by the animal. He tells me that he bought him and paid for him. Very good. I then ask him to inform me how he knows that his right to the animal is a just one. Surprised at my question, he repeats the same answer. He bought him and paid for him! But I tell him that this is not enough. I tell him that, on his own principle of right, he must demonstrate to me, not only that the last owner came by the horse honestly, but that all the previous ownerships, not of that horse only, but of its ancestors, to a point of time indefinitely remote, were all founded in justice and moral uprightness. Any one can see, that, in all this I only feed my abolition friend out of his own spoon. Which of the two he will think it best to abandon, his argument or his horse, we leave it to others to decide. One thing is certain, however. He must part with one or the other. He cannot hold on to both.

Once more. Many of our most frantic abolitionists are owners of lands. They will please tell us how they came by this property. They bought and paid for it; or perhaps they inherited it from their fathers. Very good. They will then please to prove to us that these lands were in no instance, in the preceding series of ownerships, obtained by fraudulent or dishonest means. In other words, they will please to trace their titles back, through past centuries, and prove that they have never been corrupted by any fraudulent transfer of ownership. When they do that, or abandon their claims to their landed estate as untenable, we guess it will be time enough for them to elaborate principles of morality due to the government of their neighbors. One of the two, however, they must do. As said above, in reference to the man with a horse, they must give up either their argument or their lands. It will of course be optional with themselves, which of the two they shall retain.

This is not all we have to say on this point. If our friends are at a loss to trace their titles to their lands, we happen to have it in our power to give them a little help. We happen to know nearly as much about their original rights to their lands, as they know about our rights to our slaves. We guess it is a matter of history, that those very farms, which are now owned and cultivated by abolitionists, and which afford anti-slavery men their bread, were originally the rightful property of the aborigines of the country. Where are those aborigines now? How were those lands obtained from them? By fraud, violence and murder, fully equal to anything disclosed by the annals of the African slave trade. Those that were bought and paid for, were paid in beads, in trinkets, and in rum! Many of them were stained by the blood, and this day hold the bones of their hunted and slaughtered owners. The entire history of the acquisition of those lands, by the present race of proprietors, as all the world knows, is a history of war, of cruelty, of oppression, of robbery, and of murder, as heartless and atrocious, perhaps, as those of any history on record. And if any abolition land-holder can stand up in the midst of the people, and say that his lands were, in the first instance, honestly and fully paid for, and that they have honestly passed from owner to owner, through all the descending stages of the scale, he is hereby called on to do so. And when abolitionists generally can, and do, do the same, we think it will be time enough for them to wine over the inherited atrocities of their brethren of the South; and especially to prate to them about the injustice of their claim to slave property, on the ground of fraud or violence on the part of the original possessor.

So much for the argument viewed in the light of reason, of history and of facts. We shall now bring it to the test of revelation. All parties agree that the ancient Hebrews held slaves; and that their system of domestic servitude was divinely incorporated into their civil and religious institutions. The question to be asked is—how were their slaves obtained? In other words, how did the Israelites acquire their right to their slaves? Let the Bible answer. "Both the bond men, and the bond maids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bond-men and bond-maids. Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land; and they shall be your possession. And ye shall take them as an inheritance for your children, after you, to inherit them for a possession; they shall be your bond-men for ever." Lev. xix. 44-46.

The Hebrews then bought their slaves from the heathen that were round about them, and from the strangers that sojourn among them. Very good. And how did these heathen and strangers acquire their title to the slaves, whom the Hebrews were thus directed to buy, and hold in bondage forever? Hear John: "Men lost their freedom in ancient times in so many ways, that it is difficult, perhaps impossible, to assert of any one of them, that it was the origin or first occasion of slavery." He then specifies the following methods—"Captivity in war—debts—thief—man-stealing—birth or descent from slaves—purchase." John's Arch. Sec. 170.

The question here to be asked is the following: Did the fact that slaves had been unwittingly obtained by the heathen, invalidate the right of the Hebrews who afterwards bought and paid for the same, or their descendants? If it did, it is important to inquire how such purchases can be justified, and indeed how the morality of the Bible itself can be vindicated, on any principle of right known and acknowledged among men? One thing is certain; either the morality of the Bible is sadly at fault, or that of modern abolitionists is mere fanaticism and cant. Both cannot be genuine.

Again, it has been proved that many, if not all, of the apostolic churches were slaveholding churches—and that the slaveholders themselves were described as brethren, faithful and beloved. It is important to enquire how the latter obtained their title to their slaves? They doubtless bought them of their neighbors and countrymen, who were chiefly Greeks and Romans. And how did the Greeks and Romans acquire their right to their slaves? Hear Adams. "Men became slaves among the Romans, by being taken in war—by sale—by way of punishment—or by being born in a state of servitude."—Adams' Roman Antiquities, p. 28. The Greeks, it is well known, obtained their slaves in pretty much the same way. The question to be asked is—did the want of an equitable right, in the first instance, destroy the right of the Christian who afterwards purchased his slaves for their full value? If it did, then the Christian slaveholders were generally, if not universally, practical man-stealers. And if so, then the apostles are chargeable with conniving at a species of injustice, which must inevitably stamp their name with infamy.

In view of the foregoing, Dr. Dewey, and all other Doctors, and abolitionists, who make common cause with him, will please bear in mind, that, by the argument above stated, they not only make abolition land-holders a band of practical cut-throats, and leave the lands of New England without lawful proprietors—but they virtually charge the apostles with consorting and fraternizing with men, who were in fact no better than thieves and man-stealers! Those who choose to avail themselves of such arguments, are certainly welcome to all the advantages to be derived from them.

As we are now through with our argument in defence of slaveholding, we shall pause for the reply of our friend of the Secretary; or of any others who may see proper to take the matter in hand.

Disinterment of Nineveh.

Letters received in Paris from Constantinople, dated July, contain some interesting information relative to Mr. Botta's recent discoveries at Khorsabad, near Nineveh. Eugene Flaudin, an artist, has been sent out for the purpose of making drawings of the excavations, which are actively going on. Botta has discovered two doors uniformly adorned with bas-reliefs; on one side is represented a colossal bull with human head, and on the other a human figure with eagle's head and wings. These doors are 15 feet in height, and they open into a hall 120 feet long. The only wall which is yet cleared from rubbish, (that on the south side,) is covered with a series of bas-reliefs, representing battles, explained by inscriptions. The hill on which this building stands is surrounded by a stone wall with bastions. Botta is actively exploring these ruins; he has fifty laborers at work, and it is hoped that in ten months he will lay open the whole. He has ascertained that there is, on the direct road from Nineveh to Khorsabad, a chain of hills covered with fragments of brick and marble bearing inscriptions. He infers that these hills were formerly the bases of palaces, and that Khorsabad was a fortress situated at the extremity of the city. The quadrangular space, which is surrounded by the wall, and which contains the hill of Jonas, has hitherto been supposed to include the whole extent of the city of Nineveh. But Mr. Botta considers it more probable that this space was only the great court of the palace, while the city extended as far as the hill of Khorsabad, a distance of five caravan stages. This conjecture accords with the possibility of the prophet Jonas having wandered for three days about the city, which would be incomprehensible if the limited space of the quadrangle on the Tigris be supposed to have been the whole extent of the city.

JOHN KNOX'S HOUSE.—In the narrow street called the Netherbow, Edinburgh, stands the house of the reformer, Knox. In this house he lived for many years, here he died, and out of that little balcony he is said often to have addressed the assembled people. A small stone effigy of Knox is still to be seen at the corner of the wall, and near it are cut the words "Deus—God." Strange to say, this house is now a gin shop, and as it was in the evening that I entered it, I had great difficulty in making my way through the crowd of noisy dram-drinkers who filled its intricate little rooms and passages. If old John Knox could return to the Netherbow, he would have abominations and desecration against which to launch his thunders, quite as bad as those of superstition and popery. If the Edinburgh magistrates have not the authority enough to chase gin-drinkers and their profanations from the house once sanctified by the life and death of a great reformer, they ought at least to remove from its walls the old effigy and inscription which form so reproachful a contrast to its use and condition.—Kohl's Scotland.

PILATE'S DEATH PLACE.—Near Vinne stands a tall Roman tower, called the Tour de Maucoussell. The legends of the country affirm that this was the abode of Pontius Pilate, and that in a fit of despair and frenzy he threw himself from the windows into the Rhone, and perished. This point the good Catholics must settle as they can with the Swiss, who maintain that he drowned

himself in a little Alpine lake on the mountain, which bears his name; and that the storm, by the writhings of his perturbed spirit.

"Tom wot's monomany?" "Wy, ye see, Dick, wen a poor feller steals, it's called 'larceny' but wen it's a rich'un, the jury say it's 'monomany,' and he can't 'elp it; that's all!"

Dr. Samuel B. Low,
PHYSICIAN AND SURGEON,
SUFFIELD, CT.

WILL ATTEND TO CALLS IN HIS PROFESSION, PARTICULARLY AT ALL HOURS. HE CAN BE FOUND AT HIS OFFICE AT ALL TIMES WHEN NOT PROFESSIONALLY ENGAGED.
Suffield, Ct. Nov. 15, 1844.

Wanted.

Minutes of the Convention from 1815, as follows, viz: For 1815, 11; 1816, 10; 1817, 12; 1818, 11; 1819, 10; 1820, 12; 1821, 10; 1822, 11; 1823, 11; 1824, 12; 1825, 11; 1826, 11; 1827, 11; 1828, 4; 1829, 8; 1830, 5.

Persons holding copies of the Minutes as per schedule above, are desired, if they are willing to part with them, to forward them by mail or otherwise to the subscriber at Convention, passed at their late session at New Haven, to get 12 copies bound for the use of our public bodies.

GURDON ROBINS, Committee,
Hartford, Sept. 5, 1844.

Wanted, in exchange for Dry Goods,
3,000 yards home-made flannel, 400 pair socks, and 200 runs woolen yarn. Call at the Cheap Store, No. 25 Main street.
DELLINGER & BROS.
Oct. 14.

Last Visit to Hartford.

MRS. MOTT.

The Celebrated Female Physician, of Boston, Mass., would inform her patients, and the invalids in the vicinity, that her visit to the city of Hartford in December will be the last this season. She would therefore advise those who may wish to consult her in person, to avail themselves of this opportunity.

She will arrive in town on Saturday afternoon, 14th of December, and will remain until the following Thursday morning, 7 o'clock, (the 15th, 16th, 17th and 18th) to be consulted on all diseases incident to the human frame, as usual, except those arising from immorality,—at Messrs. Whitmore & Tuttle's Franklin House, 254 Main street, (formerly N. Carter's American Hotel).

MRS. MOTT has been educated, from her youth, for the arduous profession of a Physician, and is the first and only regularly educated FEMALE Physician in the United States.

She is constantly receiving by the steamships from Europe, various kinds of

ROOTS, HERBS, GUMS, BALSAMS AND ESSEN.

TIAL OILS,

not to be obtained in this country, together with those she has had, and by a thorough knowledge of compound, she is enabled to cure most of the diseases that the human system is liable to, and many that have baffled the skill of the most eminent and talented Physicians, particularly the following, many of whom are daily patients of her care, and are treated with so much success, viz: Female weaknesses of all kinds, Decline, Contractions, Humors, Scrofula, Salt Rheum, King's Evil, Canker, Ring worm, Catarrh, Dyspepsia, Debility, Nervous System, White Swellings, Hemorrhoids, Liver Complaint, Jaundice, diseases of the Kidneys and Bladder of all kinds, Fits, falling sickness, and many other diseases incident to the human frame, too numerous to mention.

Mrs. MOTT would particularly inform those persons that reside at a distance, in the country, that are unable to visit her at her residence in the city of Boston, or in New York, 254 Main street, on the days that she is in town, that she can prescribe and forward, in any way most convenient to the patient, the necessary medicine to be used in their complaints, by their giving a full statement of their symptoms, &c., which can be communicated by letter (paid) to her residence, at the corner of Lynde and Cambridge streets, Boston, Mass.

HARTFORD FIRE INSURANCE COMPANY.
Office Northside State House Square.—This institution is the oldest of the kind in the State, having been established more than thirty years. It is incorporated with a capital of One Hundred and Fifty thousand Dollars, which is invested in the best possible manner. Insurances on Buildings, Churches, Dwelling, Stores, Merchandise, Furniture, &c., are effected, and property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

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WILLIAM CORNER, Secretary.

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sellor at Law, Solicitor in Chancery, Notary Public.

Commissioner for the State of New York and Maine.

Also agent for the North American and Hudson Insurance Companies of New York. Office, corner of Chapel and State streets, New Haven.

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Advertisements will be inserted on reasonable terms.

All communications on subjects connected with the paper should be addressed to BURK & SON.

THE ERRING.

BY JULIA A. FLETCHER.

Think gently of the erring!
Ye know not of the power
With which the dark temptation
In some unguarded hour
Has won its way into the soul,
Yea, how it knows how earnestly
The struggle, or how well
Until the hour of weakness came,
And sadly thus they fell.

Think gently of the erring!
O do not thou forget,
However darkly stained by sin,
He is thy brother yet.
Heir of the self-same heritage!
Child of the self-same God!
He hath but stumbled in the path,
Thou hast in weakness trod.

Speak gently to the erring!
For is it not enough
That innocence and peace have
Without thy censure sought?
Is there must be a weary lot
That sin-crushed hearts must bear?
And they who share a happier lot,
Their chidings well may spare.

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Is there must be a weary lot
That sin